

# **HAR KHABAR KI TAHQEEQ KARNA ZAROORI**

**✍️ MUFTI TAQI USMANI D.B.**

**Hinglish (Roman Script)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## **HAR Khabar ki TAHQEEQ KARNA ZAROORI HAI**

Surah hujurat (aayat/6) ki tafseer ka bayan  
Jisme Allah Taala ne hamari muasharati zindagi se mutalliq badi aham hidayat e ataa farmai hai, ayat ka tarjama ye hai.

Ae iman walo! Agar koi gunah-gaar koi khabar lekar aye, to tum zara hoshyari se kaam lo, yani har shakhs ki har baat par etemad kar ke koi karwai na karo, hoshyari se kaam lene ka matlab ye hai, ke iski tehqeeq karo, ke ye khabar waqi sacchi hai ya nahi? Agar tum aisa nahi karoge to ho sakta hai, ke nadanai mein kuch logo ko tum nuqsan pohcha do, aur baad mein tumhe apne kaam par nadamat ho, ke humne ye kya kar diya!

is ayat mein Allah Taala ne tamam musalmano ko ye hidayat di hai, ke wo har suni sanai baat par bharosa kar ke koi kaarwai na kiya kare, balke jo khabar mile, jab tak is khabar ki poori tehqeeq na ho jae, aur jab tak wo khabar sahi saabit na ho jae, us waqt tak us khabar ki bunyad par na koi baat kehna jayaz hai, aur na uski bunyad par koi kaarwai

karna jayaz hai.

## **AAYAT KA SHAANE NUZOOOL**

Rivayat se maloom hota hai ke ye aayat ek khas waqie ke pas manzar mein nazil huvi thi, jisko istilah mein shane nuzool kaha jata hai.

Waqia ye tha ke Arab mein ek qabila banu-mustaliq ke naam se aabad tha, banu-mustaliq ke sardar (haaris bin zirar) ke jin ki beti juveriya binte haaris (ummahatul momineen) mein se hai, wo khud apna waqia bayan farmate hai.

Mein Nabie karim ﷺ ki khidmat mein hazir huva, to Aapne muje islam ki dawat di, aur zakat adaa karne ka hukam diya, mein ne islam qabool kar liya, aur zakat adaa karne ka iqrar kar liya, aur mein ne arz kiya ke mein apni qaum mein wapas jaa kar inko bhi islam ki aur zakat adda karne ki dawat dunga, jo log meri baat maan lenge aur zakat adaa karenge, unki zakat jama kar loonga, Aap fala mahine ki fala tareekh tak apna koi qaasid bhej de, taa ke zakat ki jo raqam mere paas jama ho jaae, wo inke supurd kardu.

## **QAASID KE ISTIQBAAL KE LIYE BASTI SE BAHAR NIKALNA**

Wade ke mutabiq jab Hazrat Haaris Bin Zirar رضي الله عنه ne iman lane walo ki zakat jama karli, aur wo mahina aur wo tarikh jo qaasid bhejne ke liye tai huvi thi, guzar gayi, aur Aap صلی اللہ علیہ والہ وسلم ka koi qaasid na pohcha, to Hazrat Haaris Bin Zirar رضي الله عنه ko ye khatra peda huva ke shayad Nabie karim صلی اللہ علیہ والہ وسلم hum se kisi baat par na-raaz hai, warna ye mumkin nahi tha ke Aap صلی اللہ علیہ والہ وسلم wade ke mutabiq apna koi aadmi na bhejte,

Hazrat Haaris Bin zirar رضي الله عنه ne is khatre ka zikar islam qabool karne walo ke sardaro se kiya, aur irada kiya, ke ye sab Nabie karim صلی اللہ علیہ والہ وسلم ki khidmat mein hazir ho jae, baaz rivayat mein ye bhi aaya hai ke qabila banu-mustaliq ke logo ko ye maloom tha, ke fala taarikh ko Nabie karim صلی اللہ علیہ والہ وسلم ka qasid aaega, is liye is taarikh ko ye Hazraat taziman basti se bahar nikle ke qaasid ka istiqbal kare.

## **HAZRAT WALID BIN UQBA رضي الله عنه KA WAPAS JANA**

Doosri taraf ye huva ke Nabie karim صلی اللہ علیہ والہ وسلم ne muqarara tarikh ko apna qaasid banakar zakat wasool karne ke liye bhej diya, magar Hazrat waleed Bin Uqba رضي الله عنه ko raaste mein ye khyal aaya ke is qabile ke logo se

meri purani dushmani hai, kahi aisa na ho ke ye log muje qatal kar dale, chuke wo log unke istiqbal ke liye basti se bahar bhi nikle the, is liye Hazrat waleed bin uqba رضي الله عنه ko aur zyada yaqeen ho gaya ke ye log purani dushmani ki waja se muje qatal karne aae hai, chunanche Aap raaste hi se wapas ho gaye, aur Nabie karim صلی اللہ علیہ وسلم se jaa kar kaha ke in logo ne zakat dene se inkar kar diya hai, aur mere qatal ka irada kiya hai, is liye mein wapas chala aaya.

## **TAHQEEQ KARNE PAR HAQEEQAT WAZEHI HUVI**

Nabie karim صلی اللہ علیہ وسلم ko ye sun kar gussa aaya, aur Aap صلی اللہ علیہ وسلم ne mujahideen ka ek lashkar Hazrat Khalid bin waleed رضي الله عنه ki sarkardagi mein ravana kiya, idhar se mujahideen ka lashkar ravana huva, udhar Hazrat Haaris bin zirar رضي الله عنه apne saathiyo ko le kar Nabie karim صلی اللہ علیہ وسلم ki khidmat mein hazri ke liye ravana huve, jab aamna saamna huva, to Hazrat Haaris bin zirar رضي الله عنه ne poochha, ke Aap log hamare ooper kyu chadhai karne aae ho, is liye ke Nabie karim صلی اللہ علیہ وسلم se hamari ye baat huvi thi ke tum mein se koi shakhs zakat wasool karne ke liye aaega, lashkar walo ne jawab diya ke zakat wasool karne ke liye ek shakhs aaya tha, lekin Aap logo us par hamla karne ke liye

lashkar ikathha kar liya, banu-mustaiq ke logo ne jawab diya, ke hamare paas koi aadmi nahi aaya, aur na humne koi lashkar ikathha kiya, balke hum log is khyal mein the ke Nabie karim ﷺ ka qaasid aane wala hai, is liye hum log Rozana uska istiqbal karne ke irade se bahar nikal kar jama hote the, tab haqeeqat khuli, aur phir Hazrat Khalid bin waleed ﷺ ne wapas aakar Nabie karim ﷺ ko saara waqia sunaya, ke ye galat fehmi huvi thi, jis ki waja se ye saara qissa huva tha, is moke par ye aayat nazil huvi.

## **SUNI SANAI BAAT PAR YAQEEEN NAHI KARNA CHAHYE**

Is waqie mein saari galat fehmi jo peda huvi, uski waja ye ho sakti hai, ke Hazrat waleed bin uqba ﷺ ko kisi ne aa kar bata diya hoga ke ye log tum se ladne ke liye jama huve hai, is liye wo raaste hi se wapas ho gaye, is par ye aayat naazil huvi, jis me musalmano ko hamesha ke liye hidayat dedi, ke aisa na ho ke jo baat kisi se sun li, bas us par yaqeen kar liya, aur us baat ko aage chalta kar diya, aur is khabar ki bunyad par koi kaarwai shuru kardi, aisa karna haram hai.

## **AFWAH PHELANA HARAM HAI**

Is ko aaj kal ki istilah mein Afwah saazi kehte hai, yani afwahe phelana, afsos ye hai ke hamare muashare mein ye burai is tarah phel gayi hai, ke 'Al amaan wal Hafeez' kisi baat ko aage naqal karne mein ehtiyat aur tahqeeq karne ka koi sawal hi baqi nahi raha, bas koi udti huvi baat kaan mein pad gayi, isko foran aage chalta kar diya, khas tor par agar kisi se mukhalafat ho, kisi se dushmani ho, kisi se siyasi ya mazhabi mukhalfat ho, to agar iske baare mein zara si bhi kahi se kaan mein koi bhanak pad jaegi, to is par yaqeen kar ke logo mein phelan ashuru kar denge.

## **AAJ KAL KI SIYASAT**

Aaj kal siyasat ke medan mein jo gandagi hai, to is gandi siyasat mein ye surate haal hai, ke agar hamare muqable mein koi hai, to uske baare mein afwah ghadna, aur isko bager tahqeeq ke aage chalta kar dena, iska aaj kal aam rivaj ho raha hai, masalan fala ne itne laakh lekar zameer ka soda kiya hai, bager tahqeeq ke ilzam aaid kar diya, yaad rakhye! Koi shakhs chahe kitna hi bura kyu na ho, lekin us par jhoota ilzam aaid karne ka koi jawaz nahi, sharan aisa karna haram hai.



**HAJJAJ BIN YUSUF KI GEEBAT JAYAZ NAHI**

Ek majlis mein Hazrat Abdullah Bin Umar رضي الله عنه tashreef farma the, kisi shakhs ne us majlis mein hajjaj bin yusuf ki burai shuru kar di, hajjaj bin yusuf ek zalim hukamran ke tor par mashhoor hai, kaha jata hai ke usne bade bade ulama ko qatal kiya, kisi shakhs ne is majlis mein Hajjaj Bin Yusuf par ilzam aaid kiya, ke isne ye kiya tha. Hazrat Abdullah Bin Umar رضي الله عنه ne farmaya soch samaj kar baat karo, ye mat samajna ke agar Hajjaj Bin Yusuf zalim va jaabir hai, to iski geebat karna halal ho gaya, ya is par bohtan bandhna halal ho gaya, agar Allah Taala Hajjaj Bin Yusuf se senkdo insano ke khoon ka badla lega, jo iski gardan par hai, to tum se bhi iska badla lega, ke tum ne uske baare mein jhooti baat kahi, ye mat samjna ke agar wo zalim hai to jo chaho, uske baare mein jhoot bolte raho, is par jo chaho ilzam tarashi karte raho, tumhare liye ye halal nahi.

**SUNI HUVI BAAT AAGE PHELANA JHOOT  
MEIN DAKHIL HAI**

Bahar haal! Kisi bhi shakhs ke baare mein koi baat bager tahqeeq ke keh dena, ye itni badi bimari hai ke jis se poore muashare mein bigad aur fasaad



phelta hai, dushmaniya aur adaawate janam leti hai, is liye quran sharif ye keh raha hai ke jab bhi tumhe koi khabar mile to pehle is khabar ki tahqeeq kar lo. Ek hadees shareef me Nabie karim ﷺ ne irshad farmaya insan ke jhoota hone ke liye ye baat kaafi hai, ke jo baat sune isko aage bayan karna shuru karde, lihaza jo aadmi har suni sanai baat ko bager tahqeeq ke aage bayan karna shuru kar de, wo bhi jhoota hai, isko jhoot bolne ka gunah hoga, jab tak tahqeeq na kar lo aage bayan na karo.

## **PEHLE TAHQEEQ KARO PHIR ZABAN SE NIKALO**

Afsos ye hai ke aaj hamara muashara is gunah ke ander dooba huva hai, ek shakhs ki baat aage naqal karne mein koi ehtiyat nahi, balke isme namak mircih laga kar isko aage badha diya, doosre shakhs ne jab suna to isme isne bhi apni taraf se aur izafa kar ke aage chalta kar diya, baat zara si thi, magar wo phelte phelte kaha se kaha pohoch gayi, iske natije me adaawate, ladaiya, aur dushmaniya, qatal o garat-giri, aur nafrate phel rahi hai.

Bahar haal! Quran sharif hume ye sabaq de raha hai ke ye zaban jo Allah Taala ne tumhe di hai, ye isliye nahi hai, ke iske zarie tum jhooti afwahe phelao,

ilzam aur bohtan aaid karo, balke tumhara farz hai, ke jab tak kisi baat ki mukammal tahqeeq na ho jae, isko zaban se na nikalo, afsos hai ke hum log Allah Taala ke is hukam ko bhool chuke hai, aur uske natije mein hum tarah tarah ki musibato ka shikar ho rahe hai, Allah Taala hume apne fazl o karam se is burai se bachne ki taufiq ataa farmae, Aameen.

## **JIS SE SHIKAYAT POHCHI HO US SE POOCH LE**

Afsos ye hai ke hamare muashare mein is hidayat ko nazar-andaz kiya ja raha hai, khandan walo ya milne julne walo mein se kisi ne ye keh diya ke tumhare baare mein fala shakhs ye keh raha tha, ab Aapne uski baat sun kar yaqeen kar liya, ab iski bunyad par uski taraf se dil mein dushmani, bugz, keena peda ho gaya, ke wo mere baare mein ye keh raha tha, halake ek musalman ka ye kaam hai, ke agar kisi bhai ki taraf se koi shikayat pohchi hai, to direct us se jaa kar pooch le, ke mene suna hai, Aapne mere baare mein ye baat farmai hai, ye sahi hai ua galat? Ab sahi baat khul kar saamne aajaegi.

## **BAATO KO BADHA CHADHA KAR PESH KARNA**

Aaj kal ke halaat aise hai ke log ek ki baat doosre tak pohchane mein bilkul ehtiyat nahi karte, zara si baat ko badha chadha kar pesh karte hai, apni taraf se isme izafa aur mubalaga kar dete hai, ek misal se baat samaj mein aa jaegi, ek sahab ne masala poochha ke tape record par quran sharif ki tilawat sunne se sawab milta hai ya nahi? Mein ne jawab diya chunke quran sharif ke alfaz padhe jaa rahe hai, to inshaallah Allah ki rahmat se ummid hai ke isko sunne se bhi sawab milega, magar barahe raast padhne se sawab zyada milega, ab is shakhs ne kisi ko bata diya, usne doosre ko bataya, tisre ne chaute ko bataya hoga, yaha tak nobat pohchi, ke ek din mere paas ek shakhs ka khat aaya, usme likha tha, yaha hamare mohalle mein ek sahab taqreer mein ye baat keh rahe the, Mufti Taqi sahab ne ye farmaya ke tape record par tilawat sunna aisa hai, jesa ke tape record par gaana sunna, ab Aap andaza lagae, baat kya thi, aur hote hote kaha tak pohchi, aur phir khule aam taqreer mein ye baat meri taraf mansoob kar di, ke mein ne aisa kaha hai, mene jawab mein likha ke mere farishto ko bhi nahi khabar ke ye baat mein ne kahi hai.

## **TULI HUVI BAAT ZABAN SE NIKLE**

Bahr haal! Logo mein baat naqal karne mein ehtiyat khatam ho chuki hai, jab ke musalman ka kaam ye hai ke jo baat uski zaban se nikle, wo tarazu mein tuli huvi ho, na ek lafz zyada ho, na kam ho, khas tor par jab Aap doosre ki baat naqal kar rahe ho, to isme aur zyada ehtiyat ki zaroorat hai, is liye ke agar Aap iske andar apni taraf se koi baat badhaenge, to doosre par bohtan hoga, jisme dohra gunah hoga,

## **HADEES KE BAARE MEIN HAMARA HAAL**

Aaj hamara ye haal hai ke na sirf aam baato mein, balke hadees ki rivayat mein bhi ehtiyat nahi karte, hadees ke alfaz kuch the, lekin log ye keh kar bayan kar dete hai, humne ye suna hai, ke Nabie karim ﷺ ne ye farmaya halanke is hadees ka kahi surag nahi milta, aur tahqeeq ke bager bayan kar dete hai.

## **HUKUMAT PAR BOHTAN LAGANA**

Aaj siyasi partiyo mein aur mazhabī firqa wariyo mein ye baat aam ho gayi hai, ek doosre par bohtan lagane mein koi dar aur khof mehsoos nahi karte, bas zara si koi baat suni aur aage chalti kar diya, agar hukumat se na-razgi hai, aur hukumat ke khilaf gussa hai, lihaza iske khilaf jo khabar aae usko aage phelado, iski tahqeeq ki zaroorat nahi, sahi hai ya

galat? Yaad rakhye! Hukamrano mein hazar buraiya ho, lekin iska ye matlab ye nahi ke tum us par bohtan lagana shuru kar do, afsos ye hai ke aaj yahi mamla aaj hukumat awaam ke saath kar rahi hai, hukumat ke ek bade zimme-daar jo poore mulk ke zimme-daar hai, inko logo par bohtan lagane mein koi khof nahi.

## **DEENI MADRASO KE KHILAF TERRORIST HONE KA PROPEGANDA**

Aaj kal ye propegenda ek hunar aur fan ban chuka hai, Germany ka ek siyasi falsafi guzra hai, usne ye falsafa pesh kiya tha, jhoot ko itni shiddat se phelao, ke dunya isko sach samajne lage, aaj dunya mein saare propegende ka hunar, isi falsafe ke gird ghoom raha hai, jis par jo chaho bohtan laga kar uske baare mein ye propegenda shuru kar do, aaj dunya mein ye propegenda shuru ho gaya hai, ke ye deeni madaris dehshatgard (terrorist) hai, aur inme talaba (student) ko dehshat-gardi ki tarbiyat di jaati hai, yaha dahshat-gard peda hote hai, halanke poori chhoot hai ke kabhi bhi aa kar taftesh (investigation) kar sakte hai, magar propegende ki bunyad par saare deeni madaris ko jaha Allah Taala aur Rasool ﷺ ke kalam ki talim hoti hai, unko

dehshatgard qarar dena, aur magrib ke propegende ko aage badhana, kaha ka insaf hai, aur kaha ki dayanat hai.

## **PEHLE KHABAR KI TAHQEEQ KARLO**

Mere bhaiyo! Ye hamare muashare ka ye ek masala hai ke awam ho ya hukumat ho, siyasi jamate ho, ya mazhabi firqa wariyat ho, sab isme muhtala hai, ke zara afwah ki koi baat kaan mein padi, na sirf is par yaqeen kar liya, balke isko aage phelaya, aur iski bunyad par kaarwai shuru kar di, aur uske natije mein zulm o sitam ki intiha kardi, jab ke quran sharif ne is aayat mein saaf paigam diya hai, ke Ae iman walo! Agar tumhare pas koi ger zimme-daar shakhs koi khabar lekar aata hai, to pehle uski tahqeeq karlo, aisa na ho ke na-waqifiyat se kuch logo ko nuqsan pohchado, baad mein tum logo ko sharmindagi uthani pade, agar hum quran sharif ke is hukam ko palle baandh len, aur zindagi ke har goshe mein isko istemal kare, to yaqeenan hamare muashre ke 90 feesad jhagde khatam ho jae, Allah Taala apne fazl o karam se hume quran sharif ki is hidayat ko samjne ki taufiq ataa farmae, aur is par amal karne ki taufiq ataa farmae, Aameen.

وَاحْزِرْ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ